

Revivals.

FOR ZION'S HERALD.

HENNIKER AND DEERING CIRCUIT, N. H.
Through the divine goodness, we are permitted to communicate the cheering intelligence of the revival of the work of the Lord in this Circuit. Sister S. A. Orne has been the honored instrument in promoting this good work. She has labored night and day with many tears, and much opposition, but the Lord has hitherto helped her. The work is principally confined to Hillsborough, Windsor and Washington, but we confidently hope to see it spread to every part of this circuit, embracing the whole or a part of seven towns.

I was at Windsor last Saturday, and organized a new class of nineteen members, all but three of whom are young converts. I had the pleasure of preaching to a very large assembly on the Sabbath, most of whom appeared to feel that now is the accepted time, and day of salvation. At the close of the afternoon service, twenty five presented themselves as seekers of salvation, and many found deliverance from the burden of sin, and gave glory to God. One young gentleman, (leader of the High School,) who found his way to the place of prayer—rose and said, "Two weeks since I thought and said I should always believe Universalism true, but I thank God I have found a better way. I now feel my sins forgiven, peace with God, and a joy unspeakable."

It was thought *fitly*, at least, would have taken up the cross and desired prayers if there had been room; the seats appointed for them were immediately filled, and it was difficult to provide others in the immense crowd of people present.

After examination, I baptized nine men, and four women. It was a time of great mercy, for the presence of the Highest was in the midst of us. All glory to the King of Zion.

Affectionately yours, M. CHASE.
Henniker, N. H., Aug. 11, 1838.

FOR ZION'S HERALD.

To the company of the Bromfield Street Tent, at the Eastham Camp-Meeting.

DEAR BRETHREN AND SISTERS.—Will you permit one of your number to exhort you, now that our happy union for a few days in the worship of God, is dissolved, to watch with great jealousy over the precious blessings which have been committed to your trust. Be sensible of their value: They were purchased for you by the blood of Christ. Call to mind the circumstances under which they were conferred—that sense of the exertion of divine power under which we were awoke into stillness before God. Never, never think them small.

Many of you, God has entirely set apart—completely emancipated from the thraldom of the inward and outward enemies of God. You are now to continue in this liberty; and let me warn you, not to throw away, in the hour of temptation, the blessed gift of God. You received it by faith—continue in it by faith. You have been willing that God should possess your whole hearts, and you have believed that he did take the possession. Never doubt this, however severe, or long continued, may be the assaults by which Satan would destroy your confidence in Him, upon whose word you have ventured.

Faith! never be weary of the sound of this word. Its object is not a feeling, an impression, a vision, a picture of the imagination, but the word of God. In this word you have trusted, and have obtained victory over sin and Satan. In this word continue to trust, and victory will still be yours.

To that to which we have so often during our blessed meeting exhorted one another, I would again exhort you. Let neither your obedience of God's word, nor your peace in believing be interfered with by the variation of your feelings. Take that word, read it, believe it, obey it, and rejoice in its promises, and be triumphant in the reflection that its great salvation is yours.

And use your reason brethren. It is a glorious and blessed gift of God, and is now sanctified to his service. Declare what God has done in you—declare it modestly, but freely; and let it continually shine in your life. Work in the vineyard of your Lord, and learn by experiment and practice, the wisdom necessary in winning souls to Christ.

Cherish by exercise your sympathetic feelings. Enter into the joys, and weep in the sorrows of all over whose fate you spread the light of pure enjoyment, in the cloud of inward grief. Be faithful in your calling in life, and regular in the discharge of your customary duties, and offer all your service in the name of the Lord Jesus Christ, through whom, with all its deficiencies, it will be smiled upon and accepted by your Father in heaven.

And you, dear brethren and sisters, who, though have not been able to believe for full salvation, have nevertheless learned and put in practice a lesson in the science of salvation through faith—you have perhaps received a greater blessing than all the excitement of feeling which perhaps you envied in your brethren, whom you heard in the overflow of their hearts shouting the praises of God. Believe, brethren, and be satisfied. And even if you never are favored like them, rejoice that you are partakers with them in the best part—the principle—the victory which overcomes the world. And be not satisfied until the principle is completely implanted, and the victory completely won. May it be consummated even as you close the perusal of these exhortations, which I have taken the liberty, as your brother in the Lord, of addressing to you. B. F. N.
Boston, Aug. 15.

FOR ZION'S HERALD.

BENEVOLENT COMMITTEE.

DEAR BR. BROWN.—It was with great pleasure, that I perused the report of the "Benevolent Committee," of the late New England Conference, as contained in your last number. And while reading it, my mind kept continually dwelling on the mournful fact, that we as a people, are very much behind the spirit of the times, not to say, the spirit of the Gospel, in respect to benevolent action. "To do good" extensively, we have in too great a degree forgotten; and, although our hearts are cheered by some noble examples of Christian munificence, yet these are but "few and far between."

But I am happy in anticipating a change among us, for the better, and that very soon. Nor is it to be considered an indifferent indication of the *proper state* of feeling, when, from a body of ministers like the N. E. Conference, a report of the character before us, is sent out. The Committee (judging from the acquaintance I have with them, and the report before me) were rightly chosen, and did, I think, justice to the subject committed to them. I hope they will live to see their plans carried out in efficient operation, throughout the whole Methodist connexion. This must be done, if we would do any thing. The Congregationalists and Presbyterians carry on their works of benevolence, pretty nearly on this plan, and how successfully, is shown by the vast amount they do. The broad streams of their charity, fertilize the utmost bounds of our globe almost. Every year increases the spirit of doing good among them, and in exact proportion, are the respective treasures of their benevolent associations filled. This is done by the simple, yet efficient system, in a great measure, proposed by this Committee. Why should there not be as much system in our benevolent operations, as in any thing else? Surely there ought, for benevolence is as much our duty as prayer, and it is as much a part of religion. At the day of accounts it will not be said, "Because ye did not pray," &c. but it will be declared, "Because ye did it not," i. e. visit the poor, feed the hungry, clothe the naked, &c. It needs but little argument to prove, that if it is our duty to minister to the physical necessities of man, it is much more our duty, to administer to his spiritual wants.

FOR ZION'S HERALD.

BR. BROWN.—The Herald is well received in this section. We think it improves in matter and manner.

We bid you good in your most laudable and praiseworthy enterprise. "Be not weary in doing." Never suffer sin upon your neighbor without reproach.

Continue the unflinching and uncompromising advocacy of the blessed cause of temperance. Though iniquity comes like a flood, in the name and strength and spirit of the Lord, lift up your standard against it. Still plead the cause of the oppressed and down-

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trodden. The millions "in bonds remember, as bound with them."

The church in this place, consisting of something

more than one hundred members, are decidedly abolitionists, with a very few exceptions.

The abolition system, based, as it is, on the principles

of essential truth, is mighty, and will prevail.

"Every yoke" will be broken and "the oppressed

go free." May the Lord hasten the time.

Yours,

O. WILDER.
Falmouth, Aug. 6, 1838.

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 22, 1838.

"The editor will be absent for two or three weeks, for the benefit of his health; during which time, the immediate supervision of the paper will be in the hands of our esteemed brother, Rev. D. S. King.

We received on Saturday, the 11th inst., through the Post Office, a letter, containing the names of 35 preachers, all in one hand-writing, requesting us to publish in the Herald, Br. Scott's address, concerning which so much has already been said, assigning as a reason, that many have quite a curiosity to see it. The letter was originally entered at the Post Office, although our office is but a few rods from it. It is signed by no one, nor attested as a true copy; and there seems to be something mysterious about it, yet we shall proceed on the supposition that it is a true copy.

With many of the preachers whose names are attached to this request, we are intimately acquainted, and they are our personal and long-tried friends. We are confident they did not, at the time of signing their names, understand both sides of the question, or they would not have done it. We presume the most of them had not seen the Herald of the 8th inst., which contains our reasons for not publishing the address. Some of the signers have already told us they had not, and have further stated, that had they known both sides of the question, they would not have signed the request at all.

We inform these brethren, that we have not declined the publication of Br. Scott's Address, because the Herald is any the less open to "free discussion," than it has been. And has it not been sufficiently free? It has been so much so, that some of these very brethren have repeatedly complained to us. What are we to understand by the term *free*? Free for one man to say anything he pleases? If so, then to be consistent, the editor must let *all* say any thing they please. Neither have we renounced any of our former sentiments, or adopted any new ones. If any of the preachers therefore, have received the idea that our paper is not still open to *free* discussion, it is a misapprehension.

The person who misapprehended the signatures, did it without doubt, with the impression that the editor would not feel at liberty to decline the request of so many, or, in other words, that he would feel himself *obliged* to publish the address. But we put it to the brethren who have signed that request, if they wish to impose upon us such an obligation? Do they wish us to confess that our own course in this affair has been wrong, and that Br. Scott's course has been right, when we have no such conviction, or belief? We wish them to bear in mind, that to publish the address now, would be virtually doing this. Charity compels us to believe that they would not; and we shall take it for granted, that with this avowal of our convictions, they do not wish to force us to force our own course to which we cannot give our conscientious assent.

Beside, these brethren must see, that this course completely robs the editor of his prerogatives. If for he sees fit, after the exercise of his best judgment, to decline an article, where is the man who could not get friends to sign a request that it might be published? In this way, the press may be completely proscribed, and the editor not only become a "menial" to one man, but to every one who chooses to make him so. We are confident that those brethren do not wish to aid, either directly or indirectly, in bringing about such a state of things.

TUESDAY MORNING CAME, AND WITH IT CAME THE CLOSING SCENE. IT WAS OUR *AGAPE*, A FEAST OF LOVE.

IT WAS GRAND. THE PRESENCE OF GOD FILLED THE PLACE IN AN INDESCRIBABLE MANNER. 'TWAS GOD'S OWN HOUSE; 'TWAS HEAVEN'S GATE.

THE PERSON WHO MISAPPREHENDED THE SIGNATURES, DID IT WITHOUT DOUBT, WITH THE IMPRESSION THAT THE EDITOR WOULD NOT FEEL AT LIBERTY TO DECLINE THE REQUEST OF SO MANY, OR, IN OTHER WORDS, THAT HE WOULD FEEL HIMSELF *OBIGED* TO PUBLISH THE ADDRESS. BUT WE PUT IT TO THE BRETHREN WHO HAVE SIGNED THAT REQUEST, IF THEY WISH TO IMPOSE UPON US SUCH AN OBLIGATION? DO THEY WISH US TO CONFESS THAT OUR OWN COURSE IN THIS AFFAIR HAS BEEN WRONG, AND THAT BR. SCOTT'S COURSE HAS BEEN RIGHT, WHEN WE HAVE NO SUCH CONVICTION, OR BELIEF?

WE WISH THEM TO BEAR IN MIND, THAT TO PUBLISH THE ADDRESS NOW, WOULD BE VIRTUALLY DOING THIS. CHARITY COMPELS US TO BELIEVE THAT THEY WOULD NOT; AND WE SHALL TAKE IT FOR GRANTED, THAT WITH THIS AVOVWAL OF OUR CONVICTIONS, THEY DO NOT WISH TO FORCE US TO FORCE OUR OWN COURSE TO WHICH WE CANNOT GIVE OUR CONSCIENTIOUS ASSENT.

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elling ardent spirits, they are seeking, to rest. If this is truly the case, they cannot their sincerity, since after 200 years of the labor and untiring effort, they have only interest, and misery to a fearful extent, than by the ground. But the Temperance party 200 years. No; give them twenty, and no admiring world the wisdom and suit- ing policy. But no—they have no idea of nothing now from them about the pro- majority ruling in this affair. On the con- course most dolorously about having their "fire-side" rights wrenched from contemptible legislature!" O no—the rule now, because the right party do not have majority.

were a specimen of the consistency of the. We use this term because it is peculiar to men whose work is destruction to both. May God bring to nought their counsel, and succeed every effort made to lessen the man.

James's Speech.

TO MOTHERS.—Many mothers are in taking their infants out, not only to wrap them in blankets and shawls, but also to cover such a degree, that in many cases, they struggle for want of breath. The head is ascertain the trouble, by which they are ase while. In this way they live through many seasons.

York paper gives an account of a deaf and in that city, who, on her return from a visit kept her child's face so closely covered, that occlusion by the way! Being in constant something should run against her, and injure her pressed it closely to her bosom, and ran away. When she got home, it was entirely gone.

LETTER FROM OREGON.

the following extracts from a letter recently received from Mrs. D. S. King of this city, from sister Oregon, Willamette Mission, March 12th, brought over land by the Hudson Bay Company at Montreal, Aug. 3d.—ED. HEN.

enchanting. Nothing seemed needful to complete the beauty of the picture spread out before me, and angels might have smiled in their delight, while contemplating such a scene. I threw open my whole soul to the charms that surrounded me; I drank in pleasure unspeakable, and was happy.

The religious services in that beautiful temple were, preaching at eight o'clock by Rev. E. Smith—at ten by Bishop Morris, and at two by Rev. O. Scott, of the N. E. Conference, together with the usual ordinances of Deacons and Elders. All these exercises were deeply interesting and profitable, and will be long remembered by the thousands who from far and near had assembled to participate in the sacred pleasures of the occasion.

Yours, &c.

A BAD CAUSE.—The destructionists in this city have formed an association, and are organizing themselves for a vigorous campaign against the Temperance cause. They have had a number of meetings, at which resolutions were passed against drinking cold water, and speeches were made, full of sound and fury.

At one of these meetings they chose a vigilance committee, for the purpose of obtaining a repeal of the license law. A number of persons who were elected, not being present when chosen, have publicly expressed their surprise at being appointed to such an office, and have de-clined my action in the case.

We are perfectly willing that the destructionists should try their utmost strength, we hope the friends of the Temperance cause in the country, will be on the alert, and not suffer the former, who have proved themselves to be the most inexorable tyrants living, to place the yoke upon us again. We beseech them to remember us, and to treat us as we have treated them.

The Lectures before the Ladies' Physiological Society on Anatomy and Physiology, commence this afternoon (Wednesday) at 3 o'clock at the Marlborough Chapel. The lecturer is Mrs. M. S. Gove of Lynn, N. H.

SISTER K.—Your kind letter is now before me. I cannot imagine the pleasure we exiles feel, letters from our dear friends. I have not seen any of my kindred since I left Boston. We are only band, surrounded and visited only by we very much prize letters from home. We are at times, the loss of society and Christian priv-

ileges.

Within a few days quite a number of bills of the Fulton Bank of this city, have been put in circulation in Green-

field, and the adjacent towns in this State. The char-

acter of that bank was repeated at the last session of the Legis-

lature, and the bills are not worth more than seventy cents on the dollar in Boston.

Michigan, instead of buying her bread stuffs, has been

able to export flour: a single barge in Detroit has within

three weeks shipped 1,000 barrels of flour, the product of Michigan—and much more, it is

confidently stated, will be shipped before the close of

the month of August.

A patent Piano has been invented at Philadelphia, hav-

ing a glass plate in place of a sounding board, and glass

tubes over the strings. The advantage is in the superior

quality of glass over wood in giving or reverberating sound.

It is found to increase, as well as to give a rich mellowness

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Poetry.

[From the Maine Wesleyan Journal.]

EVENING AND MORNING, AND AT NOON WILL I PRAY.

I will rise and pray while the dews of morn
Like gems are scattered o'er tree and thorn,
To waken the bird and open the flower;
I will turn from earth, to heaven aspiring,
With faith unshaken, hope untiring,
And for strength to walk through the weary day,
To the God of love will I kneel and pray.

I will pray at noon, when the fervid glow
Of the sultry sun is on my brow;
When the flocks have sought the shading trees;
When the stream is silent, and hushed the breeze;
I will gaze o'er the beautiful earth abroad,
And praise the doings of nature's God;
Then closing my eyes on the glorious day,
To the God of love, will I kneel and pray.

I will pray at eve, when the crimson light
Is passing away from the mountain's height,
When the holy, solemn twilight hour
Is hushing the bird and closing the flower,
When all is at rest; and the stars come forth
To keep the watch o'er the sleeping earth—
To Him who hath kept and blest through the day,
To the God of love, will I kneel and pray.

Thus will I pray, for I find it sweet
To be often found at my Maker's feet;
I will always pray—on the heavenly road;
I nor shall faint while I lean on God,
I shall gather strength for my upward flight—
My path will be as the shining light:
It shall heighten to perfect, eternal day,
Therefore to God will I always pray. —SARAH.

Biographical.

FOR ZION'S HERALD.

Died, in Townsend, Vt., June 1, 1838, Capt. PRINCE LOMBARD, aged 67 years.

Brother Lombard, through faith in Christ, obtained the pardoning mercy of God about thirty years since, and united with the Congregational Church in Barnstable, Mass., of which he was a member about twenty-six years; but becoming acquainted with Methodist doctrines and usages, he felt it a duty and privilege to unite with the M. E. Church, which he did about four years ago, and of which he continued a member until his decease. For the most part of the time, he led a sea-faring life, till he was upward of 40 years of age, when he exchanged the dangers of the deep, and the rigors and anxieties of the mariner's toilsome life, for the more peaceful and safe condition of the comparatively happy landsman.

Soon after leaving the labors of a seaman's life he removed to Vermont, where he resided till his death. His last sickness was somewhat protracted and very painful, but though his bodily sufferings were extreme, he endured them with patience and resignation, and came to the close of his earthly pilgrimage with Christian fortitude.

At the commencement of the illness which terminated in his dissolution, he did not appear to enjoy all that peace and possess that happy frame of mind which he desired; but as disease made its advances to demolish the "earthly house of this tabernacle," peace flowed into his soul, and his heart was filled with love, and he manifested that acquiescence in the Divine will, and resignation to the dispensations of an unerring Providence, so strikingly characteristic of the Christian in the hour of suffering and affliction; and finally departed in peace, after having braved the storms which beat upon the sea of life, and, no doubt, entered the haven of endless rest. —T. D. —

Ridge, N. H., Aug. 6, 1838.

[Will the editors of the Christian Advocate and Journal please insert the above?]

Miscellaneous.

THE UNAMINABLENESS OF ILL HUMOR.

I go into a family where there is nothing external to interrupt the happiness of its members, and nothing wanting that can essentially promote it; and I find every body is intent on musing, as if it were their misery to have none. At breakfast, peace is disturbed, and the blessing of abundance forgotten, because an egg is not blessed enough; though five minutes and hot water would soon boil it more. After breakfast, a walk or ride is rendered thoroughly disagreeable, and the delights of scenery and sunshine disregarded, because no one will say whether they prefer to go up hill or down; though it is evident all will be dissatisfied who have not their choice. At noon, every body begins to feel more grumble because it is so hot; which might be excused, if grumbling would cool them. At dinner, the gentleman is out of humor, because the window is open—whereas, nothing can be more easy than to get up and shut it; and the lady is out of humor, because the butcher has served beef instead of mutton, though no one at the table cares whether they eat mutton or beef; the daughter is out of humor, because she is sitting on the wrong side of the table, though she had no reason on earth for preferring the other side but because she is not sitting there; the boys are out of humor, because a shower prevents their going out, though till it began to rain they had not discovered that they wished to go out.

The evening, in a family party of well informed, accomplished and agreeable people, did they happen to be in good humor, could not pass otherwise than pleasantly. But here every thing goes wrong. Mary is vexed because Sarah opens the instrument first, Sarah will not play, because Mary is vexed; and Mary will not play, for about the same reason; and so neither plays. Jane cannot do her work because Anne has lost her needle, though five hundred other needles were offered to her choice—neither can she quietly leave her work undone. When one takes up a book, another pronounces it rude, disagreeable and unsociable, to read in company; though a full half an hour has passed, since any one has opened their lips. If one laughs, the other is sure to wonder what there is to laugh at; if one complains, the other is certain there can be nothing the matter. Whatever is praised, nobody else can see the merit of; though, if it had first been censured, some one would have found it all perfection. It may be supposed, this family are remarkably ill-natured. So far from it, there is not one among them, who does not love the other most, or would not hurt a hair of the other's head, to serve a selfish interest.

I go into another family, where the hand of adversity presses hard—where unaccustomed penury has abridged the indulgences, and overhanging evil saddened the bosom of its inmates. I see the father come home after a day of anxious exertion for his family—and instead of being greeted with cheerfulness and smiles, to lighten his bosom of its cares, or at least to requite him for their endurance, he finds nothing but superfluous ill-humor, and useless contradictions, and teasing importunities. Why this? Because the doctor said convince him of his error. Upon the second visit the patient was still more depressed than on the preceding, and he informed the Doctor, with a tone of sorrow, that he would burst at twelve o'clock the next day, and be blown to atoms; that he wished to make his will, and to be brought into a court-yard a little before the explosion. The Doctor paused a moment, as if he had been digesting the consequences of the approaching catastrophe, when he suddenly addressed the patient in the following manner:

"My friend," said he, "I am now convinced that

men, who, in the genuine affection of their hearts, would gladly, were it possible, take the load from his bosom, and bear it all themselves.

I see the mistress of a house, the very pattern for domestic virtue, one of the most just, humane, well-meaning persons in the world, whose whole care in life, was to do her own duty, and see that others do theirs. By a regular seasoning of ill-humor, I see her succeed in making every body's business irksome and disagreeable. If any one comes near, they are always in the way; if they keep at a distance, they are always out of the way; if they do any thing without bidding, they are too busy by half; if they want to be bidding, they never think for themselves. If you offer her advice, she likes people to mind their own business; if nobody interferes with her, she has every thing to bear alone. The very thing she lets you see she desires of you, she refuses when you offer it; and the very thing she has done to please you, she undoes as she sees you are pleased with it. If you do a kindness to any one about her she will detect it, or even poison it, though she would have done it herself, if you had not. Yet—for I knew her well—she is not a selfish or an unfeeling woman in matters of importance—she would sacrifice her own advantage for the benefit of the meanest of her family.

I see the generous benefactor who divides her income with the unfortunate, who looks out for sorrow, that she may lessen it, and for need, that she may supply it; at great expense, and, perhaps, the sacrifice of many of her superfluities, she has brought the afflicted into her house, or under her protection; and day by day, I see her impose the cup she fills for them, and make bitter the bread she supplies to them, by little ill-humored suspicions, and capious answers, and sideways remarks, and broad hints, and by words, not one of which has the shadow of meaning or a cause; and by perpetual wear on the wounded spirit, the most susceptible in proportion as it is grateful, consumes the heart with useless irritation, that she might as well have left to break with the weight of its own sorrow.

I see people compelled to live together, and who would not, by the offer of a kingdom, be induced to live apart, managing matters as if the disturbing of each other's peace was the only object of their union—contending for a thousand little things that neither cares about, though in really important matters, either has pleasure in yielding to the other. I hear many a daughter quarrel with her mother, and many a wife dispute with her husband, whether they shall go out one door or the other, when if they were called upon to give up her house, doors, and all, for her mother's or husband's sake, she would do it without a word. And I see again, where, from necessity's choice, every thing is yielded to the will of another, so much ill-grace in the doing, so many bitter words and scurrilous looks, that more pain and provocation is given by compliance, than would be resistance.

I seldom join a family circle, but somebody's humor disturbs the rest. I seldom join a party of pleasure, but somebody's humor makes it disagreeable. These are small matters; but it is the perpetual dropping that wears out the stone, and not the sudden showers; and it is these small frettings of ill-humor that consume the peace of our bosoms, and attain the character of domestic happiness of England, which else has there its full and perfect loveliness. That propensity to ill-humor is the effect of a foggy atmosphere and a sluggish circulation, I have no doubt. But we do not abide an evil contentedly, merely because we know the cause; rather we go more hopefully to find a cure. Whether we can help feeling out of humor, I will not be positive; though by the habit of reflection and resistance, I think we may. That we can avoid making others feel it, I am quite positive.

I know one, who, from the languor of a consumptive habit, feels always ill and dispirited in the morning; when asked why she never speaks at breakfast time, she says it is, lest, under those sensations, she may speak ill-naturedly. I know one who, from mental exertion at night, feels at the two first hours the next day, all the languor and exhaustion of disease. Having the care of children, she never proves them or gives them tolls till the sensation goes off, because she feels that she must wait to be in good humor before, before she can judge of any thing, much less venture a reproof. This case is more clearly physical than most; and yet it can be governed. I often hear ladies say in their families, "Do not tease me to day, for I am unwell." I should not have the least objection to hear them say, "Do not tease me to day, for I am in an ill-humor"—the candler of the confession on one part, and the shame of it on the other, might put an end to ill-humor in both. That all can control their humor is certain, because all do, when there is a necessity for it. In certain companies, in the presence of those we fear, or with whom we have some purpose to effect, either the ill-humor is conquered, or it is concealed. However the venom be native in our bosoms, the sting is put forth only at our pleasure—and strange as it is, we reserve it for our best and dearest friends; for the torment of our homes, and misery of our families.

CURIOUS HYPCHONDRIAC CASE.

The following case was communicated to us by a gentleman who is never so enthusiastic in his doctrines as to embellish them with that which does not belong to them.

Dr. Eusebio de Salle, of whom we speak, treated the man himself, and he related it to us, in order to show the benefit of humorizing the patient, as well as the probable use of the shower bath in hypochondriac cases. The patient was a Parisian gentleman, about 35 years of age, and had suffered mentally from the death of a dearly beloved young lady, to whom he was to have been married. He was two years gradually growing more and more melancholy and enfeebled; and at last would lie in bed for three, four, or five days together, regardless of sustenance, which he took more by the persuasion of his friends than from any call of nature. The doctor was sent for by his elder brother, on account of a paper which he wrote upon hypochondria having fallen into the latter's hands.

On visiting the patient, the doctor found him in a state of deep despondency, although not of extreme bodily. He said it would be impossible for any physician to cure him, unless he could extinguish the fire which he said was confined within him. At first it was thought that he spoke figuratively, meaning the fire of his feelings, but on further explanation, he proved to the doctor that he meant nothing figurative, but *bombe* *terrestrial* fire. He declared he could feel the flames beat internally against his ribs, and fancied that his breath was the smoke which ascended from it. He was perfectly rational on every subject; but always showed a wish to return to that of his disorder, of which he would reason ingeniously. The doctor passed an hour in conversation with him for the first time, and endeavored to convince him that the fire could not possibly exist within him; he once observed to the patient, that even admitting that fire could exist within him, it would soon consume him; this the hypochondriac met by saying, that the reason why he was not burnt had been because there was no aperture to admit the air into his breast below, which he said clearly accounted for the phenomenon. Thus would he argue, nor could all the doctor said convince him of his error.

Upon the second visit the patient was still more depressed than on the preceding, and he informed the Doctor, with a tone of sorrow, that he would burst at twelve o'clock the next day, and be blown to atoms; that he wished to make his will, and to be brought into a court-yard a little before the explosion. The Doctor paused a moment, as if he had been digesting the consequences of the approaching catastrophe, when he suddenly addressed the patient in the following manner:

"What you have said is true, but I think I have hit upon a remedy against so unhappy an accident."

This was received with a sigh and a shake of the head.

"But," continued the Doctor, "listen to my plan, and I am sure you will approve it: I purpose to have you taken into the court yard a few minutes before twelve o'clock, and on the instant that you expect the fire to burst out, a quantity of water shall be poured over you, so as completely to extinguish the fire—I have read of a case similar to yours, which was effectually cured by such means; and I have no doubt of success in yours."

The hypochondriac seemed delighted with the proposal; hope shot across his countenance, and he smiled for the first time in two years. The whole of that day and night his spirits were lighter than before, and another hour's conversation with the Doctor next morning gave him full confidence.

The friends of the patient being made acquainted with the remedy intended to be employed, all things were duly prepared, and at three minutes before twelve, he was led into the court-yard. As it was the middle of summer little bad effects could ensue from stripping the patient; so accordingly it was done, and he was placed upon a chair, the Doctor beside him. As he was taking leave of his relations and the Doctor—which he did lest the curse should fall—he turned suddenly to the latter and said,

"I see by your watch it is within half a minute—where's the water?—haste! let me see it! I feel the fire rising!"

At this instant the Doctor gave the signal, and from window, directly above, a large tub of cold water was showered upon his head. The column struck him off his chair; but he still cried to continue the water, which was done by four men with pails successively, until he nearly fainted. He was then removed to his bed room, rubbed well with dry cloths, took a cordial of hot wine, and was put to bed. The good effect already began to show itself; for he shook hands with the Doctor and called him his saviour. Doctor de Salle repeated the shower-bath every second day, under the pretence of guarding against future attacks; and in six weeks he became quite another man.—*Medical Adviser.*

SCHOOL STATISTICS OF THE U. STATES.

About one third of a population of a country, are between the ages of three and sixteen or eighteen; and of course are the proper subjects for school education.

In the United States more than four millions of children ought to be under the influence of schools.

In Maine the law requires that the inhabitants of every town annually for the support of schools a sum equal, at least, to 40 cents for every person living in it. That amounts to about \$120,000. Their expenditures are more than \$140,000.

In New Hampshire, a separate tax of \$90,000 is raised for schools, beside an annual appropriation from a tax on bank stock of 9 or 10,000 dollars.

In Vermont, more than \$50,000 are raised for schools from a third per cent. tax on the grand list; and as much more from direct taxes, beside an income of nearly \$1000 from banks.

In Massachusetts are nearly 3000 schools, supported by public taxes and private subscriptions. In Boston, the schools contain more than 12,000 children, at an expense of about \$200,000.

In Rhode Island are about 700 schools, supported by a legislative appropriation of \$10,000 annually by taxes and private subscriptions.

The Connecticut school fund is about two millions.

In New York are more than 9000 schools, and over 200,000 children taught in them. School fund \$1,700,000; distributed annually, \$100,000, but on condition that each town raise by tax or otherwise, 12; average number in ten years, 73. Committments in 1837, 12; average number in ten years, 19. Recommittments in 1837, one; average number in ten years, 1; 15, showing the good reformatory character of the prison. Deaths in 1837, one; deaths in twenty-one years, 20; showing fine health for an average of seventy persons. Escapes in 1837, none; in ten years, three; in thirteen years preceding the last ten, 13; showing a great improvement in security. Insane persons in the State Prison, 2. The State has no insane Hospital. A member of the Legislature once proposed in his place, that the Judiciary Committee should be instructed to inquire into the expediency of confining the insane in the State Prison. Females in the State Prison none; colored people only one. In New Jersey has a fund of \$245,000, and an annual income of \$25,000.

In Pennsylvania, during the last year, more than 250,000 children, out of 400,000, were destitute of school instruction.

Delaware has a school fund of \$70,000.

Maryland has a school fund of \$75,000, and an income from schools from the banks, which is divided between the several counties.

Virginia has a fund of \$1,533,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children, generally attending private schools. North Carolina has a fund of \$70,000 designed for common schools.

Georgia has a fund of \$500,000, and more than 700 common schools.

Alabama, and most of all the western and southern States, are divided into townships of six miles square, and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

Mississippi has a fund of \$280,000, but it is not available until it amounts to nearly \$300,000.

The Legislature of Louisiana grants to each parish, or county in that State \$2 1/2 for each voter, the amount for any other parish is not to exceed \$1,350, nor to fall short of \$800. Forty thousand dollars are applied for educating the poor.

Tennessee has a school fund of about half a million, but complaints are made that it is not well applied.

Kentucky has a fund of \$140,000, but a portion of it has been lost. A report to the Legislature, from Rev. B. O. Peers, says, that no more than one-third of the children between the ages of four and fifteen, attend school.

In Ohio, a system of free schools similar to that of New England, is established by law.

In Indiana, Illinois, and Missouri, no legislative measures for the support of schools, have been adopted. All the schools are supported by private tuition.

—Family Lyceum.

[From the Maine Wesleyan Journal.]

CHRISTIAN PERFECTION.

** I at length joined the class meeting. There I was blessed and encouraged to persevere. I have ever found class meetings to be of much benefit to me—the best of social meetings. One year passed, and still I felt that wisdom's ways were ways of pleasure and all her paths, peace. Religion had near my heart than when I first set out; it was of much more value to my soul. I went forward in the holy ordinance of baptism; then my prayer was, to be dedicated anew to God. Another year passed and found my heart more to return to the world, which I had led to inquire, what progress I had made in the divine life. I looked over my past life, and could see but little or no progress. I mourned that I had not been more devoted to God. I realized that I had not enjoyed all that it was my privilege and duty to enjoy; my light had not shone before all men, nor could all the Doctor said convince him of his error.

In the spring of 1836, the Lord was pleased to refresh his work among us, whereby my heart was made glad. Many of my young friends were led to seek with all their hearts, than they found the pearl of great price. Then was I encouraged; felt as though the remainder of my life should be wholly consecrated to God, and to his service. Another year passed, and I was led to inquire, what progress I had made in the divine life. I looked over my past life, and could see but little or no progress. I mourned that I had not been more devoted to God. I realized that I had not enjoyed all that it was my privilege and duty to enjoy; my light had not shone before all men, nor could all the Doctor said convince him of his error.

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"How shall I cure Dyspepsia?"

"Live upon expence a day, and earn it."

Dr. Abernethy.

"How shall I cure Dyspepsia?"

"Live upon expence a day, and earn it."

Dr. Abernethy.

"How shall I cure Dyspepsia?"

"Live upon expence a day, and earn it."

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